

S E R M O N ¹⁹

Preached in the CATHEDRAL CHURCH of
ST. PAUL, LONDON:

On THURSDAY, JUNE the 10th, 1784.

BEING THE TIME
of the YEARLY MEETING of the
CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of LONDON
and WESTMINSTER. *k*

By the Rev. WILLIAM VINCENT, D.D.
SUB-ALMONER TO HIS MAJESTY.

Published at the Request of the SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE,
And the TRUSTEES of the several SCHOOLS.

To which is annexed,
AN ACCOUNT OF THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

L O N D O N :

Printed by JOHN RIVINGTON, JUN. PRINTER TO THE
SAID SOCIETY, in ST. JOHN'S-SQUARE;

and sold by JOHN, FRANCIS, and CHARLES RIVINGTON,
BOOKSELLERS, at (N^o 62,) the BIBLE and CROWN, in
ST. PAUL'S CHURCH-YARD.

MDCCCLXXXIV.

S E R M O N

Preached in the CATHEDRAL CHURCH of

ST. PAUL, LONDON:

On Thursday, June the 10th, 1784.

BRING THE TIME

OF THE YEARLY MEETING OF THE
CHILDREN ROYALTY IN THE CHARITY
SCHOOLS, in and about the Cities of London
and Westminster.

By the Rev. WILLIAM VINCENT, D.D.
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St. Paul's Church-Yard.

MDCCLXXXIV.

M A T T. XXVIII. 19, 20.

GO YE AND TEACH ALL NATIONS—AND LO, I AM
WITH YOU ALWAYS EVEN UNTO THE END OF
THE WORLD.

THIS promise of our Blessed Lord is upon
us at this moment ;—assembled as we are
to execute the command, we are un-
doubtedly objects of the blessing. The command
is universal, the promise is perpetual; and as far as
we are engaged in the performance of the one,
without any regard to worldly motives, we are en-
titled to the reward of the other, in as full a sense
as it was enjoyed by the Apostles themselves.

Cheering and delightful as is the prospect pre-
sented to us by the assemblage of so many thousand
infant christians, it is but one part of the enlarged
scheme conceived by the Society which commands
my services upon the solemnity of this day ; a
a. scheme

scheme which it is my duty to unfold, and to which, with the divine assistance, I wish to conciliate the protection and approbation of every serious member of the Church of England.

The advancement of our holy religion, naturally coincides with the three distinct views of the Society.

I. To convert unbelievers :

II. To strengthen the faith of believers :

III. And to raise a stock of such as may believe hereafter,

are services perfectly agreeing with the commands of Christ, and intitling those who perform them to every blessing of his dispensation.

I. Under the first of these heads, the conversion of unbelievers, it is to be lamented, that the Society has nothing flattering to present us with. A weak and ineffectual mission is still preserved in India ; that it is maintained at all, is owing to the spirit of perseverance in supporting a good cause,—that it languishes, is owing to the total insufficiency of means to prosecute it with vigour ;—but

added

added to this, there is a general languor spread over this business, arising from the common failure of all these attempts; a cause which checks the energy of these Societies all over Europe; which has made the clergy less vigorous in their efforts, and the people less liberal in their contributions.

And although, in this general aversion to the work, it is not to be presumed that the following representations will have much effect in changing the opinions of mankind, still it may be permitted to an individual (who will never have another opportunity) to deliver an opinion upon the subject, and to declare, that he is convinced that former failures are no argument for abandoning the design.

1. To enter at large into the cause of these failures is a subject for history; to mark the general outline is sufficient for the present purpose. The Romish missionaries wanted neither wisdom, nor piety, nor zeal for this great work; and they possessed one advantage above all others engaged in the service, I mean that ready obedience to the command of their superiors, which (if we should with

too great want of charity deny the agency of nobler motives) was, of itself, sufficient to account for the rapid progress they at one time made.

It would be injurious to deny them the merit of patience, fortitude, indefatigable labour, contempt of danger, endurance of poverty, persecution, and martyrdom itself. In all these points they are examples for the imitation of all those who may engage in this arduous service: but there was one general error that misled them, an error they could not have fallen into if they had looked to the conduct of the Apostles, and which, at last, was the cause of their ejection from every country they had entered.—This was, their application to the princes rather than the people; and in whatever future age this great work shall be attempted again, unless this primary error shall be avoided, the event will be the same.

In the empires of the East, the principal theatre on which the Missionaries exhibited their talents, the religion of the Sovereign is in general fixed on

no certain principle; and in that age, when no rooted prejudices could have been conceived against the Christian Faith, if they had only passively allowed the progress of the Missionaries in the conversion of their subjects, their own accession to the Faith would have followed as regularly, and from the same cause, as at first took place in the Roman Empire: but this would have been a work of slow and imperceptible progress,—a work no Missionary could have lived to see the issue of; and therefore, not only captivated by the splendour of the royal name, but concluding falsely, that the conversion of the Prince comprehended that of the people, their whole efforts were pointed to this single object. The consequence was what it naturally ought to be, they became involved in all the finess of court intrigues,—the protection of the Prince continued no longer than his own whim or passion directed him,—and the moment this changed, there was a party ready formed to effect the ruin of the cause.

This is a general portrait of the failure of this undertaking in the hands of the Romish Mission-

aries;

aries; and, if this account be true, it leaves open a prospect of success for future attempts, if ever it should be possible to revive a spirit for resuming them.

2. The reasonableness of renewing our endeavours is founded upon the highest motives,—for in the first place it is a positive command of Christ. *Go ye and teach all nations*, is a precept not confined to the Apostles alone;—till all nations shall have been taught, it is equally binding upon every Christian, let him exist in any age whatsoever: and though perhaps at this hour it is not a duty, or if a duty, in the present state of Christianity not probable, that every man who is a Christian should leave his home and occupation, to undertake the conversion of the heathen world,—still it is certainly the duty of the Clergy to keep the design on foot, to remove the prejudices against it, to profit by past errors, to correct old plans, or form new ones; and whenever they appear earnest in the work, they may depend upon the countenance, the protection, the contributions of the Laity: and

whether

whether they hope for success or no, the duty is indispenfable, the command is absolute.

But a second confideration is, that the cause is not hopelefs;—throughout the whole world thofe who are not againft us, are with us : that is, where there is no hatred againft the Chriftian name,—no prejudices arifing from former intercourse, the plain and fimple doctrines of the Gofpel are eafily received by the uncorrupted mind. This obfervation will readily fuggelt the ftrong diftinction between Mahometan and idolatrous nations. The unity of the Godhead is a truth congenial to the mind;—the attachment to numerous deities is weak and inefficient;—the belief of the former is ever boldly afserted, and readily profefled,—the latter is ever denied by the fenfible part even of the idolatrous nations themfelves. It is the confcioufnefs of this fentiment that forms the bold profeflion, the af-fumed fuperiority, the haughty faith of the Mahometans;—it is the weaknefs and abfurdity of Idolatry that has drawn fo many of the idolatrous nations to the Mahometan faith,—nations equally open to the truths of the Gofpel, if they had been
fimplly

simply proposed,—and as many of them as are not become Mahometan, are equally open at this hour.

These considerations ought to point out the objects to which the future attempts of civilization and advancing Christianity ought to be directed. Of all the idolatrous nations in the world, there are but two shut against us;—to all the others, whether in the Eastern or Western world, or the unexplored regions of Africa and the Southern Hemisphere, we have still free access,—or at least trials might be made of the difficulties to be encountered:

In all these nations, the indifference of the Sovereigns to religious concerns, the bad morals and loose principles of the Great, are in favour of Christianity; for if the application is first made, where it ever ought to be, to the people, and the people are once taught to become better subjects, better citizens, and better men, the superior orders proceed from approbation to protection, and at last possibly to participate themselves of what they approve in others.

This

This is no idle theory, but supported by the example of events which took place in the Roman Empire. It is true, that our holy religion was planted in that Empire by the Apostles themselves; what follows then? but that as their success is an incitement to us, their practice ought to be our rule of conduct.

To effect this glorious work, new systems must be formed at home,—the old abandoned as unequal to the task; and though it would be arrogance to suppose any individual capable of proposing an adequate design, still the contemplation is pleasing, and the supposition of its possibility meritorious. We may indulge in the idea of a seminary formed for this purpose, in either or both Universities, (for unless the minds of men intended for this profession, and the common habits of education are changed, success is almost impossible) we may suppose these seminaries endowed with funds to take the whole charge and maintenance of those admitted upon themselves; we may add, that none should be admitted but such as voluntarily offered, and voluntarily professed their readiness to take upon them a

life of obedience and poverty; that in these seminaries no languages should be taught, but such as should be useful in the Missions, and in divinity itself nothing critical or polemical: but, above all, that every one should be qualified with an art or profession to support himself.

Visionary as this scheme may appear, the most visionary part of it, the fund to support it, exists at least in one, if not both the Universities; funds, which if the public voice called for them, would be easily applied,—or if there were no such fund, there wants nothing more at any time in this country, than a general persuasion of real utility, to create one.

But by any means if it can be supposed possible for such a seminary to be formed at home, the whole difficulty of foreign Missions, which has ever oppressed all these attempts, ceases at once. The Missionaries would create no expence but for their transport, every thing else must be left to the divine protection and themselves: For under this scheme men would not be sent to reside in an European

ropean colony or settlement,—they would live among idolaters,—they would support themselves,—they would propose their doctrines by slow and gradual means, and wherever they could once collect a church, they must be authorized to constitute Elders and Ministers from among the natives. They would prescribe no forms, but those of decency; assume no superiority, claim no rank, but what was purely spiritual; and as soon as a church could be formed, they would extend their views by means of native Missionaries,

It was by this practice that twelve Apostles sufficed for the conversion of the Roman world;—it was by these means that labourers were found equal to the harvest; and if another harvest is ever to be expected, nothing but a strict adherence to apostolic institutions can enable us to reap it.

3. The mode of publishing the doctrines of the Gospel is so plainly prescribed in scripture, that it is impossible to add any thing to what is there delivered, or to detract from it. The opposition to be expected to these doctrines is no other than the

Apostles encountered and subdued; and if the difficulty is not insurmountable, the same encouragement is held out to us as to them;—we have the same truths on our side, the same God to protect us, the same Holy Ghost to comfort us, the same promise of Christ to animate us; for he is with us always, even unto the end of the world.

But the difficulty is not so great as it is sometimes represented. All the accounts of the Romish Missionaries, the Danish, and our own agree, that the idolaters readily admit the superiority of our doctrines, though they decline embracing them from worldly motives.—They are none of them without religion, none of them Atheists, for atheism is the product of fanciful refinement and speculation, not of barbarism; and if men have a religion which they own inferior, but still adhere to from habit, practice, or fear of disgrace,—among such nations, though the cross of Christ would at first appear ignominy, the accession of every single convert is a step gained towards removing these impressions; and when a number is collected into a church, this ignominy becomes their glory.

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If an apology is necessary for having entered into this discussion, the present state of the Society will afford one; out of the two foreign Missions they supported, one is annihilated by the event of a fatal war; and the other is in such a state, that in a few years it must either be abandoned, or some new mode of conducting it adopted. I speak not this to discredit the labours of those pious Missionaries employed at present in India, or to discourage their endeavours;—we have reason to think they have done all that their situation will admit: but it is impossible for them, on the present plan, to act effectually; or for the Society, out of its present resources, to enlarge that plan; but if any thing new should be attempted, what has been here said, should it be of no use, will stand upon their records as the opinion of a member, who is sincerely interested in their success, and strongly attached to every part of the labours they are engaged in.

II. But we now proceed to the consideration of a design far more effectual and successful;—the second object of the Society is the distribution of religious

ligious tracts ; and a review of this design will suggest some reflections, which, amidst all the complaints of the looseness of the times, will furnish matter of triumph to the Christian cause.

It is no small satisfaction to consider, that the opportunity of obtaining books at the price established by the Society, is one of the chief inducements which attracts serious Christians to become subscribers to the undertaking. Exclusive of the good which may be supposed to result from the distribution, here is, in the first instance, a proof, that in an age taxed with irreligion and infidelity, there is still a very large body of citizens, who have not only strong Christian principles themselves, but who wish to extend the influence of Christianity throughout the whole mass of the people.

That the Clergy should engage in this service is not extraordinary, it is only a part of their duty ;— a secondary mode of extending those instructions, which either their public or private admonitions cannot complete ; but the respectable numbers of the Laity added to the list, is on the one hand an honour

nour to the Established Church, and, on the other, an indication of virtue in themselves: They by this act become teachers of the Gospel, not only acceptable to God for the goodness of their own lives, but the good they have caused in others, and possibly for the rescue of many from ignorance and perdition.

In pursuing this reflection, and considering the possible good that may be effected by these means, among the inferior orders of the people, who are the objects of this distribution, the effect is not easy to be calculated. Who can tell how many ignorant have been informed? how many wicked reclaimed? how many sordid roused? by an annual dispersion of more than seventy thousand tracts, many of them composed by the ablest Divines that ever adorned a church, in the simplest and most unaffected spirit of practical religion? That good is done, every one of the Clergy who hear me this day can testify. We see men induced to assemble at public worship, to attend the sacrament, to become decent, nay fervent in their devotion, by these means; and we have reason to believe, that the admonitions

monitions thus conveyed penetrate into private life, and render many, better Fathers, Masters, Husbands, better Men, and better Citizens.

But if the progress of this is silent and imperceptible, it is so much the more conformable to the spirit of our religion. Christianity is the leaven hid in a measure of meal, the grain of mustard-seed, the treasure hidden and to be searched for;—its progress, if genuine, is always quiet and temperate;—great effects display the vanity of the teachers, splendor corrupts it;—sudden success and superiority give an accession of worldly power, but hasten its decline. At its first propagation it was unnoticed, nor was it till after the growth of a century, that the Roman Historians knew sufficient to speak of it with any degree of accuracy.

This may be a lesson to us all, to wait in patience for the harvest,—to suffer it to ripen gradually,—to discharge our duty temperately, never complaining of our ill success, or imputing the good to ourselves. The part we have to act is a plain duty not to be declined, the issue is in the disposal of God,
and

and he will direct it according to the laws of unerring wisdom.

Another lesson the Ministers of the Gospel may deduce, is, not to repine at the opposition of the world.—The Church of Christ has, in different ages, combated every different species of attack, and risen superior to them all; persecution from the civil powers, calumny from professed foes, treachery from insidious friends, and divisions from within. Notwithstanding all these, the Church still exists, and, if we trust the promise of our Saviour, it shall exist till the consummation of all things,—till every knee shall bow to the name of Jesus,—till the Son shall deliver up his power to the Father, and God shall be all in all.

The hostility we have now to encounter, is the same that has been combated before, and conquered. The world, with all its pomps and vanities, is a constant enemy; and of this we have no more reason to complain than any other age; but there is added to this a sceptical philosophy, which, though not new, has been revived with an extraordinary de-

gree of malignity, and been professed with an air of unusual exultation.

It is true, this evil is not of native growth; the philosophy of our own country has been sound and genuine; we triumph in the faith of Bacon, Newton, Boyle, Locke, Addison, and many living names, whose belief appears as firm as their philosophy is solid; but it is a philosophy derived from the French school, founded in speculative and abstract reasoning; capable, it is true, of dazzling and confounding, but proving nothing; destroying all the fixed principles of Religion and Reason, but proposing nothing in their place; undermining Revelation, building Virtue on Convenience, and forming the metaphysical deductions of individuals, into a rule for the unerring wisdom of the Creator.

The effect of these doctrines relates chiefly to the higher orders of society, to those who call themselves reading or thinking men, and affects the lower orders chiefly, as they may be corrupted by the example of their superiors.

But, to my reverend brethren of the Clergy I may say, that bold and assuming as the present tone of Philosophy may appear, we have no reason to be alarmed at it; we have truth and the word of God to support us in the combat; and we have the example of past ages to teach us, that it is no more than one out of a thousand modes of opposition which the Church has survived; that this will sink like the rest, in the revolution of human opinions, while the religion of Christ shall flourish immutable and eternal.

The sentiments of men have varied with the fashion of the times. The divisions among Christians, the attacks of professed adversaries, have changed in various ages; old opinions have been forgotten, or revived under a new form, new ones have started up. Previous to the bold impiety of Arius, there were no less than forty-four different heresies, the names of which are only recorded; their principles are almost unknown, or known only by the answers of their opponents; and if this affords an experience we can confide in, we may trust that our holy religion shall be as triumphant in the present contest, as in any period past.

The principles of the rich and powerful are nearly allied throughout the world ; prosperity sets them above common opinions ; ease and affluence produce in one part of them loose morals and corrupt habits, in the other a vain and speculative curiosity.—There is a food peculiar to this turn of mind, which Philosophers know perfectly how to administer, and in the dealing out of which they find their account in the sale of their productions, the protection they conciliate, or the consequence derived from them : in this sense the children of this world are wiser than the children of light.

Upon this occasion *our* duty is very plain ; such of the Clergy as have superior learning, ability, patience, and leisure, are called upon to maintain the faith with fortitude and courage, to oppose argument, to detect fallacy, to reclaim error, to carry home their application to the rich and powerful, but neither to fear their contempt, nor court their passions. To the remainder of us an humbler duty is allotted, but far more pleasant, and indeed more useful ; I mean, a conscientious discharge of our parochial duty, a vigilance over our respective congregations,

gregations, an application to the body of the people, a searching out of the weak to confound the strong, and of the foolish to reprove the wise. In the performance of this, there are no means more apt than those marked out and recommended by the rules of the Society,—no adventitious assistance more proper to be added to our own labours, than the tracts distributed under their direction.

III. The peculiar duty of the day forbids these considerations to be farther extended. The third view of the Society, comprehending the protection of the Charity Schools, presents us with an object of the highest importance. It is true, they owe not their origin to this Society, but they are indebted to it for a general plan of conduct, for an unity of system, for a defence of their utility, for an over-ruling care and solicitous attention, which has maintained and preserved them; which has instituted the solemnity of this day, as an annual and continual recommendation of them to the public.

The assembly of these children collected before us, exhibits no worldly pomp, no display of magnificence,

cence, no parade of ecclesiastical power, but a spectacle truly christian; it must be an heart shut to all the feelings of sympathy and compassion, that can view it without emotion, or reflect on it without an admiration of the designers, patrons, and protectors.

That the children of the poor should be brought up as christians, is a religious concern; yet if there be a single person present, who is not a christian, I appeal to him as a moral man, and a member of society, whether decency, cleanliness, order, and regularity, are not, in this rank of life, virtues. But the objections raised against these institutions it is by no means necessary to answer, they have many of them been silenced by the progressive evidence of the utility arising from these designs; many have been refuted by my predecessors in this office; but thus far we may say, that no objection can lie against the education of the poor, which may not equally be urged against the instruction of the higher ranks; and no argument can be advanced against the extension of learning in the lowest orders, which, two centuries ago, the Roman Catholics could not have main-

maintained against the information of the body of the people.

But abandoning disputation, we may employ our time much more usefully in contemplating the progress of this work, and in tracing out the means of enlarging and completing it.

It is the glory of Christianity, that in whatever country it has been planted, the condition of the poor has been bettered. To remove poverty is impossible; to alleviate it is a duty indispensable. Hospitals for the sick, asylums for the aged and infirm, nurseries for the young and helpless, are institutions almost unknown to the boasted legislation of Greece and Rome; they exist not at this day in idolatrous nations, and have been adopted by the Mahometans, only because their religion was derived from christian sources.

But if Christianity has produced this system, the purity of Protestant principles has completed it. In this metropolis only, there are more than fifty thousand persons annually received for the cure of
bodily

bodily diseases; the numbers maintained or aided by alms-houses, colleges, and other foundations, are probably nearly equal, and the inferior modes of relief are beyond calculation. The royal hospitals immediately under the inspection of the incorporate citizens, are worthy of the first city of Europe;—they do honour to those virtuous men who first obtained the funds from the crown; it was their firmness and integrity which rescued these funds from the nurturing of Monkish indolence, and the grasp of avaricious plunderers; it was their wisdom which applied them to the best of all purposes, the restoration of the industrious to their labour, and the protection of infant innocence.

I mention these, because the foundation of Christ's Hospital is the pattern and example for every thing that has been attempted for the instruction of the poor; and although the generality of these institutions fall as far short of the extensive designs, as of the funds of their original, the utility of them is equally evident, and the plan, by being less expensive, is more largely diffused.

There

There are some, though but very few of the parish-schools, where the children are maintained as well as educated ; in one sense we may justly give a preference to these, as they approach nearer to their pattern, and as they secure the children from the danger of ill example ; but we are not to do this at the expence of the others ; we are to depreciate no part of the general scheme ; we are to be thankful to those benefactors who extend the influence of it, in any line ; we are to cherish it as far as it goes ; and, if it is impossible to find funds to carry it further, we may well rejoice in the application of those which are raised.

Instead of complaining at the narrowness of these inferior designs, it has been suggested, that it would be well if an addition could be grafted on them, in which, by lessening the expence upon each individual, it might be possible to comprehend a greater number ; that is, if supernumeraries could be admitted into these schools, who should be taught only, and not clothed ; in which case an addition to the fixed salary of the master, or a proportionable allowance for each child, would be the whole augmentation

mentation of expence ; and by this method, it is conceived, that every parent who would accept it, might obtain the benefits of this education for his children.

But not to insist upon parts, it is the whole of this benevolent and extensive scheme which demands our admiration ; one part may be better than another, but the whole is good ;—it is a national good, a national honour. The system of the capital has been imitated by the remotest parts of the kingdom. There are upwards of thirty thousand children instructed which come within the notice of the Society ; there are many of which the Society has no account, and many which our dissenting brethren educate in imitation of this plan, which come not under our inspection. The assembly here to-day, numerous as it is, furnishes by no means a fair estimate of the numbers even of the metropolis ; many of the schools never have attended this meeting ; and the children of Christ's Hospital, who alone amount to twelve hundred, have always been withheld, as belonging to a distinct foundation, and not pertaining to this humbler institution.

But

But from what we see, we have enough to judge and to approve; it is a spectacle worthy of the purest christian church on earth; it is one of our good works which we wish to shine before men, in which we do not exhibit ourselves, but the fruits of our faith; in which we shew the world how the hungry are fed, the naked clothed, and the poor have the Gospel preached unto them.

What effects the truths of the Gospel may have on their future lives, we pretend not to calculate; but if religious impressions are in any case necessary in early life, they are certainly more necessary for the poor than others, because if they have them not, they have none of those other restraints upon them which men of higher rank submit to from a sense of decency and propriety. It is for this reason, that the Society is so earnest in its instructions on this head, and renews them continually in its annual publications. And here, perhaps, it may be permitted to one, who has had long experience in the duty of education, to suggest to the instructors of these children, that religion is not taught by book: they may read the Bible, and repeat the

Catechism, and learn the Exposition of it, and still understand but little of them ; it is by conversation only they can be effectually instructed. I say by conversation ; because if instruction is attempted in the form of lectures, or any authoritative style whatever, they will understand as little of it, as of what they read ; but if we can lay aside these, and descend to the level of their ideas, they are perfectly capable of the strongest impressions ; not indeed of rational and complete religion, but of receiving those seeds which will produce it.

True it is, that the imbecillity of childhood is an obstacle to the admission of religious truths ; their sufferings are such as never make them have recourse to God as a refuge ; their happiness such as never makes them look up to God as the author of it ; but still such impressions as can be made, are firmer in the mind than any which can be afterwards acquired ; and this is a truth which every one who is arrived at manhood can attest.

Lastly, I would address myself to the Children themselves, if it were possible to make them comprehend ;

prehend; but if any of their parents are present, let it be a lesson for them to teach their families, that poverty, though a burden, is not misery;—that the very lowest enjoy many blessings in society, which they could not enjoy without it;—that it is not an humble lot which makes any man wretched, but idleness, vice, debauchery, profligacy, and disregard of moral and religious obligations;—that though in many countries those of their rank would be oppressed or debased by slavery, in this they are a favoured part of the community, a great object of the laws, and considered as a great portion of the public good. Their station is to be borne like every other station, because God has placed them in it; but that in this country every accident to which they are exposed by their condition, or the common lot of mortality, is provided against by the liberal spirit of the community; disease and sickness are relieved, old age is comforted;—that no sudden or general calamity can befall them, which there are not thousands of hands ready to remove; and that there are very few of them compelled to take refuge in the final support provided them by law, but such as have, by the conduct of
their

their lives, excluded themselves from the better modes established for their relief.

Nothing remains, but to pray the supreme Disposer of all events for his protection in these our undertakings; and whether they are directed by the calls of natural regard to those of our own country, or by the christian spirit of universal benevolence to those who are at the extremities of the earth, may Almighty God so govern and direct them, that they may conduce to the glory of his holy name, and the benefit of all mankind.

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